THE OCCIDENT

"For Behold I bring You Good Tidings"

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"THE parish priest
Of Austerity
Climbed up a high church steeple
To be nearer God,
So that he might hand
His word down to his people.

"And in sermon script
He daily wrote
What he thought was sent from heaven,
And he dropt this down
On his people's head
Two times one day in seven.

"In his age God said
'Come down and die,'
And he cried from out the steeple
'Where art Thou, Lord?'
And the Lord replied
'Down here among my people.'"

TEACHING A SUNDAY-SCHOOL CLASS.

BY MRS. BURTON KINGSLAND.

THE PREPARATION.

Do not imagine that you can come to your class with half-prepared or ill-prepared lesson and have your teaching effective. "The living teacher, well prepared, is better than books, as a guide in traveling is better than a guide-book."

Never let your younth hear the Christian life represented otherwise than as a happy life, a life of privileges, a most honorable calling—outranking all the dignities of earth. God is represented too often in the attitude of a suppliant for our favor, instead of as the King of Kings, offering love and pardon to rebels, or as a Father ready and willing to forgive and forget.

I would advise making few appeals to "feeling" before conversion. Faith must be grounded upon facts; feelings fluctuate, while facts are stable, and young people are particularly prone to examine their feelings as grounds for confidence or reasons for discouragement.

Mr. Moody made the statement that nine-tenths of Christians trace their final conviction of sin, and conversion to some "Thus saith the Lord," rather than to any words of man. Since the words of the Bible are the highest revelations of truth possible in human speech, we must cultivate in our scholars a love for its study. I have found that it is most interesting to young people studied topically. To facilitate this my class have marked their Bibles in the following manner: All the texts bearing on the divinity of Christ they have underlined in gold ink, those on the Atonement in red, the precepts for Christian living in blue, the promises in green, the words of condemnation in black, and other topics by various signs and colors. The pages look as though illuminated, and thus each subject may be readily followed.

WHAT TO TEACH.

This subject in its suggestiveness is as deep as human sin and as broad as the Divine love. The first principle to be inculcated, I think, is the fact of that love of God. As it is the greatest motive power in the world it can be trusted to work its own sweet and gracious miracles. We need not fear that its freest proclamation will soothe conscience to sleep, but rather touch and rouse it into responsive activity.

I urge the importance of winning the love of our scholars for ourselves, but only that we may give it to Christ. It requires much tact to know when to check and when to accept the gift of love. We must know when to sink ourselves out of sight and "hold up the cross so that even our hands are hidden."

Endeavor to kindle the love of the class for the Saviour as an actual Person. They cannot feel love for a creed, a system of ethics, a theological formula. It is most important that a teacher impress the lovableness of Christ upon the young minds in her charge. When they realize that every quality they love in other people, every goodness and grace that arouse their enthusiasm, love or admiration, are but faint reflections of His perfection, there will be more spontaneity in their love, more inspiration for service. They will in some measure appreciate what a good Master claims their allegiance.

People are so afraid of enthusiasm in religion. They distrust it, call it "excitement" and talk of "fanaticism," but do we feel any joy keenly that our enthusiasm is not kindled? It is especially true of young people. The duty of Christian joy is little taught or inculcated. For God's honor we should be cheerful. Nothing so attracts others to Him as to know that we are happy, happy because we belong to Him, because we are sure of His love and care, and are rejoicing in the sunshine of His realized presence.

SIMPLICITY, DEFINITENESS AND CLEARNESS.

These are three of the greatest factors in teaching. For years during my own girlhood, I felt teased by the continual reiteration of phrases that meant nothing to me. The word "come" was entreatingly spoken, tenderly repeated, but I did not know how to "come"—what definite act to do—when some one said: "Make yourself a present to God, He wants you, has promised to receive all who come, will take you for his own. It is a real transaction. Henceforth, count yourself as belonging to Him, and begin to serve Him by doing the first duty at hand, by resisting the first temptation that presents itself. Go on, day by day, trusting God for help, persuaded that He is able to keep that which you have committed unto Him." I felt then that I knew where to plant my foot, as it were, for the first step.

Especially do we need to teach young Christians the duty of doing one's daily duty, making their religion beautiful in the eyes of those at home, overcoming the sins of temper, indolence, selfishness. It is the daily life that tests the quality of our religion. Practical Christianity is the only real Christianity, and no duty is insignificant.

Encourage them to undertake some definite work for God, but teach them the home duties have the first claim. "Love's secret is to be always doing things for God, and not to mind because they are such very little ones."

Teach the duties of gratitude and of contentment, the inexpressible comfort of prayer that every one is granted in love or denied for love's sake. Encourage them to persevere in well-doing, remembering that a stumble sometimes prevents a fall, and that with God's help every stumbling-block may be a stepping-stone. Fortunately we have live but one day at a time—to-morrow is not ours, it is God's.

SOCIAL INTERCOURSE.

A way to strengthen one's influence over a class of young girls is to have them at your own house now and then. They appreciate your sympathy in their pleasures, and in dropping the "teacher" to become the "friend" you gain their confidence. It also increases their interest in one another and their *esprit de corps*. Invite them to luncheon, and afterward take them with you to carry little gifts to some hospital. A few penny toys for the children, a little fruit for the adults are "twice blessed" in giving pleasure to givers and receivers. Such things educate sympathy and teach the pleasure of giving pleasure.—*The Ladies' Home Journal.*

EDITORIAL COMMENT.

THE Southern Presbyterian Church have had a peculiar case before its General Assembly. Miss Sadie Means was an active Christian worker, but in seeking employment she found a situation in the telephone exchange, where she was obliged to work for a few hours on Sunday. The session of her church asked her to withdraw from the church, but she refused, and they expelled her. The case was taken to the Presbytery, and the action of the church was sustained. Then she appealed to the Synod, where the decision was reversed. And now the church has just had the case before the highest court and the decision of the Synod was reaffirmed, thus restoring the young lady to her place in the church. Two thoughts in this connection: The Southern Presbyterian Church are careful to observe the Sabbath day to keep it holy. Undoubtedly they erred on this occasion, but more errors and damage are committed in this part of the world by not observing the Sabbath day. Then we see that the most humble member in the Presbyterian Church can carry a case to the highest earthly courts. Yes, they can carry their case to the court of Jesus Christ, and receive absolute justice. Earthly church courts may excommunicate members, but if they are Christians they are not cut off from the heavenly Church.

* * *

THE Southern Presbyterian Church voted down the proposition to appoint a committee of nine to confer with a similar committee appointed by the General Assembly at Saratoga, in reference to organic union. The vote was 90 to 68. A change of twelve votes would have decided the matter the other way. Our church is left in the attitude of extending the hand of conciliation and affectionate regard. This hand will continue to be extended, for these two churches belong to the same family, and to do the most work for the Lord they should be united. The vote against this committee was no doubt owing to the recent difficulty between the Northern Church and the Southern in the State of Texas. The other border States, where the two churches work side by side, voted decidedly in favor of appointing the committee.

* * *

WE said some time ago that we had found in the Sanitas Grape food the best "fruit of the vine" for sacramental purposes that could be produced. We now wish to add that it will also be found a great aid in the cause of temperance. If one has an appetite to drink let him take home a case of this Grape Food and he will find it more wholesome, more satisfying and refreshing, and without any false stimulation. It is also valuable as a medicine. In cases of consumption or any wasting disease it will build up the system. This is true because it assimilates with the blood and stimulates the whole physical system while coffee or tea or wine stimulates the nerves.

* * *

THEODORE CUYLER quotes a Southern slave, of the old times, who replied to one who said, "I hear your master has gone to heaven," with the very wise remark: "I'se afraid he has not gone dar, fur I neber heard him speak o' dat. When he go to the Norf, or to de Verginny Springs, he allus be gittin' ready fur weeks. I neber see him gettin' ready fur goin' to heben."

THE late General Assembly adopted a resolution recommending that Presbyterian Churches should use the International Lessons in the Sunday-school. We clip the following from the *Presbyterian Banner:*

"There seems to be a regular movement in progress to attempt to poison the Sabbath-schools by introducing into them publications in which the most dangerous teachings of rationalism, both in this country and Europe, are plausibly set forth with respect to the Bible. One of these is "The Bible Study Lesson System, formerly called the Blakeslee Graded System," now in its second year. In the January number, now before us, there is a list of authors referred to, viz.: Briggs, Dods, Encyclopædia Britannica, Ewald, Fiske, Munger, Riehm, Wright, Driver, such as no evangelical pastor would recommend to his Sabbath-school."

* * *

IN the last ten years the Universalist Church has not gained a single organization. In church-going centers the preacher who proclaims liberal doctrine finds his congregation constantly growing smaller. It is in the churches where sound preaching is maintained that great congregations are gathered Sunday after Sunday. Reporters who know more about chief horses than the chief end of man may give a different impression, but the fact remains that it is the old-fashioned orthodox churches that are well filled, and members from those churches who are carrying on all the leading benevolent work of the world.

* * *

A CAREFUL record kept at Yale for eight years shows that non-smokers are 20 per cent. taller, 25 per cent. heavier, and have 60 per cent. more lung capacity than smokers. A recent graduating class at Amherst presented a similar difference in favor of non-smokers, who had gained in weight 24 per cent. over the smokers, and in height 37 per cent., and also exceeded them in lung-capacity.

* * *

THE congregation of the Brooklyn Tabernacle decided to carry out their plan of securing the services of Rev. B. Fay Mills during the absence of Dr. Talmage. They have rented Clermont-avenue rink, and will there hold their evangelistic meetings.

EDITORIAL CORRESPONDENCE.

It is now ten days since I reached Chicago, and this is the first day of fairly decent weather. While in Chicago I sweltered with heat, with the thermometer at 86 degrees. The night I left there corn was injured by frost all through the West. The mercury went down sixty degrees in twenty-four hours. Ever since that time it has rained every day, but this is a glorious morning, when the sins of the past may be forgotten.

* * *

News has just reached us of the action of the Assembly in Professor Smith's case. It was about what everybody expected, only more so.

Yesterday I had a long talk with one of Professor Briggs' staunchest supporters. He is a director of Union Seminary and of the Board of Home Missions. I found him a man conservative of speech, kindly disposed toward everybody, and full of the spirit of practical religious work. He deems it a providential thing that Union Seminary is to be independent hereafter. The grade of scholarship has been raised; at the same time every student is required to be active in the great city evangelistic work.

His idea is that the Seminary will now come out of the realm of theory and dogma, and get down into the world of solid, practical work. He wants the platform on which the professors stand broad enough to hold the bluest Presbyterian, and the man whose views are not so clearly defined upon the question of a limited atonement, provided both are sincere Christians and devoted to the work of saving souls.

* * *

This morning I heard Dr. Parkhurst of Madison Square Church. I went half an hour early. I found that Rev. A. B. Meldrum, formerly of St. John's, San Francisco, had done the same thing, and we met at the church door.

The first to arrive were strangers. A hundred or more gathered at the entrance to the aisles. Here they met the church guards, commonly called ushers. I don't think they were needed to keep the people out, because every pew had a closed door. I presume the posting of the guards was only a precautionary measure. Brother Meldrum and I just opened the door of the rear pew and sat down and took notes. An old gentleman and his wife, who were strangers, halted at the entrance of the aisle near us. They were past three-score-years-and-ten, and were very feeble. From appearances, I am quite sure the old man was a minister. After standing about twenty minutes the old lady asked the guard if she could not sit down in the rear seat for a few minutes. The guard opened the door, let her in, and closed the door again, leaving the old gentleman standing. And there he stood until fifteen minutes past eleven, making just forty-five minutes that he had waited, standing quietly while hundreds of the rich had swept past and taken their seats.

* * *

The above is a statement of facts, to which I will make affidavit, and call on Brother Meldrum to swear to it. I make no comments. We, too, were shown to seats well in front.

As the services progressed our spirit of indignation was quieted. The sermon was a masterpiece of thought, of compactness, of logic, of clear and strong expression of truth. The attention of the great audience was riveted upon the sermon. There is something very captivating about the manner and matter of Dr. Parkhurst's sermons. Just now he is making it very warm for some of the Tammany braves. All good people wish him well in his difficult and dangerous task.

At 4 P. M. we attended a communion service in Dr. John Hall's church. It was just the old-fashioned, simple service, to which we have been accustomed from youth up. Dr. Hall is as simple as a child in his method of presenting truth. There were fifteen hundred or more communicants. One little thing impressed my mind. Plates of bread were given to each of eight elders. They all stood in line, each with a plate in each hand. Dr. Hall paused a moment, looked at his people, and then said with a peculiarly solemn earnestness: "This do in remembrance of me."

We shall not soon forget that precious communion season, where we felt we were in our Father's house.

J. A. M.

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EDITORIAL.

SCIENTIFIC investigators are much given in these days to hunting bacilli. They have located the cholera bacillus, the consumtion bacillus and many other varieties. These germs of disease have been found among all classes of people, and various places, the latest, in the communion wine. Now some enterprising professor has found that these germs exposed to the sunlight for a short time not only loose their disease producing power but are positively beneficial. Experiments are made upon small animals. When a dose of sun-treated bacilli had been given to a guinea-pig, or other animal, no bad effects were observed, and after that, when the most deadly bacilli was administered the little animal was found to be, as we may say, vaccinated, and no evil effect was discovered. The moral lesson is not hard to find. Let in the sunlight into Chinatown and the foul odors would be dissipated. Yes, the native sons will say, the Chinese are a dark spot on any city. But how about the American gamblers, bank-wrechers, railroad manipulators, and many other so-called respectful dark spots. If the sunlight could be admitted honest men would get their dues. Another thought higher than any mere moral consideration is to let the sunlight of heaven shine into and through every dark spot. One cannot go through any large city and see the vile pictures, the vile books, and vile places, without believing in the Presbyterian doctrine of original sin and total depravity. Moral sermons may be as plentiful as among the illuminati of France and Germany of the last century, but the morals of the people do not improve unless the sunlight of Jesus Christ is admitted. When this Light shines through evil places we may be sure of a reformation and revival. Nothing but the Light of Jesus Christ is sufficient to reform and regenerate the world. We pray that the Christians of the world may be united in holding up the cross of Christ as the only means of ushering in the age of peace and good will to all men.

Undoubtedly the most careful student of American Catholic history is Martin Griffin, editor of *Griffin's Journal*. In looking over the Catholic text books of history he says:

"There are no school histories known to me with so many errors as those for Catholic schools. But correcting them has brought disfavor on me. Errors people like are preferred to truth; and yet truth is beautiful."

We like to hear such statements from Catholic sources. It shows that there are some Catholic Christians who are not afraid to confess their sins to some one other than a priest. But take the Church as a whole, in spite of the fact of many good Christians in the Church, *The Signs of the Times* in the following has presented the careful truth:

"Roman Catholics have persecuted. History declares it abundantly. Rome admits the facts, through she will not call the part which the church acted in it persecution. Protestants have persecuted. History has also recorded this. Protestants admit it, and every true Protestant Christian declares it to be wrong. The Papacy cannot admit the wrongfulness of her misdeeds without vitiating the principles on which her entire system is based, namely, the infallibility of the Pope and the church. But that she has erred grievously, history abundantly attests, although she will not admit the truth. She is, therefore, committed to a lie as long as she exists; and every tree will bear its own fruit."

The Protestant Church knows that her strength does not rest on a priest, or Pope, or any man, however great. Even Presbyterians do not uphold Calvin in the part he took against Servetus. Colonel Breckinbridge can purchase no indulgence from any Protestant Church. The strength of the Prostestant Christian is in pure character, right living and holy communion with God through Jesus Christ the Saviour.

* * *

THE pastors and elders of our churches have done well in sending in clubs for THE OCCIDENT at the dollar rate. We are very anxious to raise our subscription list to 5000. To do this we will continue the one-dollar rate for the month of June. Another important business feature is to have all old accounts settled. To do this we will deduct from old accounts ten, twenty, forty or even fifty per cent, where it is absolutely necessary. You can see on the label how much is due. Then, if you have been unfortunate during the year, we are willing to stand part of the loss in order to have the account settled. We believe that the pastors, elders and members, who number 30,000 on this coast, have pride enough to maintain one good weekly paper devoted to the cause of our church. THE OCCIDENT is acknowledged on all sides to be a safe and reliable church paper, and for the regular price of $2 there is no paper in the land that furnishes the same amount of church news and valuable missionary and practical church articles. Our Sunday-school and Christian Endeavor columns are prepared by able and popular young ministers, devoted to the cause they represent. The Junior Corner and a new page to be devoted to "Our Little Men and Women," are to be permanent features of the paper.

Now we ask pastors and elders to make another effort during this month to swell the list and widen the influence and power of THE OCCIDENT. It is well known that a sixteen-page paper of the quality and amount of reading matter of THE OCCIDENT cannot be maintained at the price of $1. We have simply made this low club rate to tide over these trying times. But we expect Congress to adjourn about the 1st of July, and then our people will be better able to pay the full and living price for their church paper.

* * *

It is said that in a certain city a mad dog was chained on the main corner of the main thorougfare. Many people as they passed along, men, women and children, were bitten and suffered great pain, some even dying. At last the evil became so great that the wise men of the city held a mass meeting and there decided to build a Sanitarium and hospital. At great expense these buildings were erected and competent physicians put in charge. A regular line of ambulances was established between the hospital and the corner to accomodate the many prtients. One day a plain old farmer full of common sense came in and watched the proceedings on that corner for a while, then said, Give me a quarter and I'll knock that dog in the head and make his hide into whip lashes. Oh no, said the official, Hon. Mr. ——, member from the the 14th ward, pays two hundred dollars per year for the privilege of keeping that dog on that corner. It is hardly necessary for us to call your attention to the fact that that mad dog is the American saloon. No doubt that some politicians and lawyers would loose something to have that dog killed. But the more important question, Shall we kill the dog, or shall we meekly submit to the dog killing us? This question is before the American people and it must be settled. We believe that it will be settled right when it comes to be known that it is greater than the tariff and silver questions combined. May the Lord hasten the day.

* * *

OUR church through the General Assembly for the past three years has maintained with no uncertain sound that Professors should not be allowed to teach higher criticism and that the Bible contained many errors, in Presbyterian seminaries. The vote against Professor Smith in the Saratoga Assembly was stronger than against Professor Briggs in the Washington Assembly last year. In fact the liberal vote was so small that a roll call was not asked after the first ballot. This means that the great Presbyterian Church has not departed from the faith; that it believes in the plenary inspiration of the Bible, and that the God-breathed Book is the only infallible rule of faith and practice. There may be individuals, brilliant men, who depart from these doctrines but they are not the Presbyterian Church. We are thankful that we do not belong to a Church that believes in an infallible man, but in the infallible Word of God.

* * *

THE *Interior* says in regard to our Portland pastor when he presented the report as chairman of the Home Mission Committee:

"Dr. Brown's heart was in the Home Mission work, and he was given the chairmanship of the committee. We suppose, of course, that it was given him because he expressed preference for it. The result was the most stirring and powerful address that the Assembly had heard since the best days of Kendall and Dixon. This is the opinion of all who heard it. In setting aside the usual order, Moderator Mutchmore knew what he was about. He was putting fresh electric energy into the right arm of the church.

THE CLEVELAND CONVENTION.

BY REV. ARTHUR J. WAUGH.

As the time draws nearer when our city is to receive the inflow of 25,000 or 30,000 young Christian Endeavorers from all this great world, anticipation rises to a higher point and hope grows brighter. O, what a blessing such a gathering may bring with it! Jerusalem on the day of Pentecost had three thousand Christians within her bounds. They were merely new converts, fresh from the world, novices in the Kingdom of God; but it was an unequaled day in that city's history. We shall have vastly more thousands than that from without and our own ten thousand of earnest followers of the blessed Master; and the uplift ought never to be forgotten by those who shall have the joy of feeling it. Only a few time's in one's short life does he have the privilege of coming into touch with such a spiritual battery. We shall feel somewhat as Elisha and his servant did, when they realized the hosts of angels, the horses and chariots of fire round about their home at Dothan.

It will be of interest to your good Presbyterian readers to know something of the standing of our denomination in this "Forest City." Presbyterian wearers of C. E. badge may be sure of an especially welcome among us. Our people abound here, even in this New Connecticut. In number of communicants, in influence and prestige we may rightly regard ourselves as the leaders of the Protestant hosts hereabouts. Other denominations in some cases number more churches; but we scarcely have a struggling enterprise. Over six thousand Presbyterian communicants are found in the city alone; and, with thirteen churches, this makes an average of nearly five hundred a piece.

It is pretty generally understood now that the convention will not be held in one vast central auditorium. The human ear, voice and eye have limits. The gathering will at least be cut into halves. Practically two conventions will go on at once. The Saengerfest Hall will be the headquarters. This seats ten thousand. Then a tent, having the same capacity, will be pitched near by. If more room is needed, Music Hall can accommodate five thousand; and a dozen churches will be put at the disposal of the proper officers. Room? Yes, in abundance and more.

Who can describe the music, soul-inspiring, uplifting, Bethlehem-imitating, that this convention will participate in? A chorus of a thousand voices will be one feature; but even the descendants of Ham from South Africa are to be with us. Jubilee singers in native costume will render weird songs to the praise of King Jesus.

One unique feature is said to be the "Souvenir Badges." These will not be mere celluloid and ribbon, as in the past. Diamond-shaped pieces of celluloid will enclose a booklet of a dozen pages, these containing half-tone peeps at our beautiful city. Such a badge will be the passport to the benefits of hearing and seeing.

Our great railway, the Lake Shore and Michigan Southren, has shown its generosity in presenting 40,000 two-color maps of Cleveland. These maps designate plainly our churches, streets and points of interest; and will make the way plain even to a stranger. These are freely furnished to delegates for a two-cent stamp.

Let me close by referring to what the "Celestial Empire" proposes to do for the success of the convention. The missionaries and Endeavorers of China have determined to send as a prize to be striven for an "umbrella of state." The following letter from Dr. A. A. Fulton, of Canton, will show the enthusiasm that has swept even across the Pacific:

"Our societies here have determined to stir you up, and are going to send you a beautiful 'umbrella of state' made of silk, and very elegantly embroidered, to be awarded to the State, Territory, or province having the largest proportionate number of societies using the two-cents-a-week plan for missionary work at the time of the Cleveland convention. The umbrella will be sent by our delegate, Rev. J. M. Swan, D. D., who will leave Canton on May 1st, and will be at the Cleveland convention. The umbrella is to remain the property of the State, Territory, or province for one year, and at the next international convention to be again given the State, Territory, or province which will at that time have the greatest number of societies using the two-cents-a-week plan either for home or foreign missions. The 'umbrella of state' is a peculiarly oriental object, and is usually presented by the Chinese to high officials who have faithfully performed their duty. The umbrella which we will send will be very large and embroidered in silk and gold, as only the Chinese can embroider, and will be greatly admired by all."

Holy emulation along these lines will do us all good. If Ohio cannot gain and keep this "umbrella of state," may California win it, that, when the great convention of '95 comes, we may see it overshadowing President Clark in your convention hall.

CLEVELAND, May 23rd.

SHALL WE KNOW EACH OTHER THERE?

BY REV. G. B. F. HALLOCK.

"I shall go to him." Was David mistaken? Though not directly asserted in the Bible, the doctrine of future recognition is continually implied. What consolation would it be to David to go to his child if he would not know him? Chist said to Mary and Martha, "Thy brother shall rise again." What else did he mean to teach but they were to comfort themselves with the thought of seeing him again? This doctrine is implied in all passages that refer to heaven as a *home*. What makes home but the presence of dear ones? What kind of heaven would it be where we did not know them? What kind of a "feast" where all were strangers? This precious truth is implied in all passages speaking of the dead as having rejoined the saints triumphant, in the passages refering to the judgment, in the parable of Dives and Lazarus, in the account of the transfiguration, where two persons dead for a thousand years not only retained their identity, but were interested in the affairs of the living. Let your heart, your reason, the fact of your immortality, of your personal identity, of the persistence of memory, and the testimony of Scripture all be called upon to bear witness, and you cannot but arrive at the happy conclusion that we shall see as we are seen and know even as also we are known.

THE SUNDAY PROBLEM.

BY REV. J. H. EDWARDS, D. D.

The above is the title of a volume just published containing an account of the International Congress on Sunday Rest held last September in Chicago among the various Columbian congresses. It gives a condensed history of the recent movements in different countries in behalf of the Weekly Rest-day, and presents the principal papers read at the Chicago Congress. This valuable volume has been prepared under the skillful superintendence of the Rev. Dr. W. W. Atterbury, Secretary of the New York Sabbath Committee, upon whom fell the hard work of making all arrangements for the demonstration at Chicago. To him and to all those who prepared the papers here printed, in full or in ample synopsis, the whole Christian world is indebted, and also just as really the work-a-day world and the political world; for, this compact array of history, fact and argument proves that all vital human interests are closely bound up with the maintenance of a weekly day of rest and worship.

The Sunday question is a many-sided one. The authorities who spoke at the congress reviewed it in its "present-day aspects, physiological, industrial, social, political and religious." The papers were by experts in the various departments represented, whose names alone carry no small weight. Five or six were representative foreigners, four were women conspicuous for devotion to practical work for working people, twenty-three were prominent officials of leading railway companies, and among others were a Jewish Rabbi, a Cardinal, an Archbishop, a Major-General, a university President, and several learned doctors of medicine and of theology. No other book within the writer's knowledge contains so much fresh and important matter upon this vital subject. It should be on every pastor's study-table, and is so varied and popular in its contents that any intelligent layman would read it with interest. Single papers are worth the cost of the volume, such, for instance, as the first one on the physiological basis of Sunday rest by Dr. Lyon who is at the head of the Bloomingdale Asylum for the insane, one of the foremost institutions of the kind in the world; that by William Allen Butler, LL. D., on the political and legal grounds of Sunday observance; and the symposium by railway experts. No more urgent or cogent arguments are presented for the preservation of Sunday as the public rest-day than those contained in the papers by Cardinal Gibbons and Archbishop Ireland. Dr. Atterbury's brief and practical essay closes with a happy illustration to enforce the obligation resting upon all alike to keep the Weekly Rest. He says that "as around the sharp curves of a railway are put guard-rails, to keep the train true to the track, the New Testament gives us certain auxiliary principles to help us apply this among other laws of God. There are two of these that specially apply to the case before us. The one is expressed in the words, 'Look not every man on his own things, but also on the things of others.' * * * This is one guard-rail, and it protects a very dangerous curve in the track of many of us. Then there is another auxiliary principle, a guard-rail on the other side of the track, and that is the principle of Christian expediency—Christian magnanimity.

'All things are lawful unto me, but all things are not expedient.' "

It would seem that at some points the very track, embankment and all, which represent the religio-civil institution of the American Sabbath were broken through and in danger of being swept away. There is need of sharp and constant attention to the dangers which threaten this trunk line leading to the "better country." One church, at least, in Southern California has appointed a Sunday committee to keep watch of this most important matter, and use all practical methods to further the keeping of the Lord's Day in the family and in the community. The example might well be followed elsewhere. A wide circulation of Dr. Atterbury's book would help as much as any means that could be employed. It can be had by writing to him at Room 31, Bible House, New York, and inclosing 35 cents for a postpaid copy, or 25 cents eace for a larger number of copies, postage or express extra. Bound in cloth the cost is 60 cents. Possible profits are to be used in circulating the book.

RANDOM JOTTINGS.

BY VIGILANT.

The Rev. Dr. Abbott E. Kittredge, formerly a San Francisco pastor, is reported to have said recently, "If the position of the public is to be * * * no Bible * * * then I stand with the Roman Catholics for religious schools." "Vigilant" will stand with the Dr. on any such proposition, and expresses the hope—the sentiment—to which he has given expression may become universal. A nation which expels the Bible as a school text-book, or which prohibits its use as a guide to good morals is rearing up for herself a youth which will be a curse rather than a blessing to the State. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word." Wisdom is the principal thing—yes, the wisdom that is from *above*.

We ought all to be the better, the wiser, the healthier and the happier for Dr. Talmage's visit. The "all" simply means those who had both the good fortune and the good sense to hear the Brooklyn preacher. Many who think it quite in keeping with their "limited income" to spend as much as is asked for upon a "Society Circus"—which, being interpreted, means Society making a fool, a clown, of itself—still think it a positive breach of the decalogue to be asked to pay for anything in the nature of a moral uplift. Of the 6000 who thronged to hear that magnificent oration in Festival Hall on May 30th, not 1000 would have paid fifty cents! Truly, as Mr. Carlyle would have remarked, a wonderful people, the San Franciscans!

It was certainly refreshing and inspiring to hear a man of Talmage's experience say, "I have never seen a failure in my life. I do not know disaster. I pitch the tent toward the rising sun"—and a look at his face showed that he meant it. This from the hero of three Tabernacles devoured by fire speaks volumes. I would we might all catch a little of his spirit. There are so many *good* people who, if they but feel a pin-scratch, imagine the world is going to pieces. I plead for a little more optimism—the City, State, Nation, Church, World may be saved by it!

The action of the General Assembly of the Presbyterian Church in the United States has justified the prediction I made some time ago —that this movement toward organic union between the Church North and South would be seriously interfered with, if not absolutely killed, by haste. It is very easy for the blind enthusiast to take off his hat and shout "Union! Union!"——but union is merely a name until the vogue of the bigot has been paralysed or its owner removed to another, and let us hope, a higher sphere. Even among Southern men of some zeal for this cause, one may not unfrequently hear the expression, "We must have half a dozen first-class funerals before our Assembly can entertain this matter."

Presbyterianism One Hundred Years Ago.

The General Assembly of the Presbyterian church in the United States of America met in the city of Philadelphia May 15, 1794, and was opened with a sermon by the Rev. James Latta, then in the sixty-second year of his age. That bare record means very little to the careless reader, but to the student of demoninational history who remembers that moderator Latta was Irish-born and American-reared, known for his classical scholarship and yet a popular preacher, a wheel-horse of the conservatives and yet the champion of Watts against Rouse, founder of an academy and veteran of the revolutionary war, it means that the Presbyterianism of one hundred years ago was very like that of to-day; a mingling of piety and patriotism, a harmony of conservation and radicalism, a product of the schools and yet adapted to the people, a joint result of old world tradition and new world freedom.

In this same Assembly of one hundred years ago sat that finest and ripest scholar of his time, Dr. John Witherspoon; and by his side, John McMillan, from his rude log cabin of the wilds of the then west. It was Witherspoon, President of Princetown College, who made the famous reply to the inqiry whether the colonies were ripe for independence, that they were "not only ripe for it but rotting for the want of it;" and it was McMillan who said of his rude life upon the frontier, that he and his family "had plenty of pumpkins and potatoes and all the necessaries of life." Nowhere else better than in the Presbyterianism of one hundred years ago can one find an exemplification of "plain living and high thinking."

In the letter which they addressed to "the inhabitants of the frontier settlements" they warned their exiled brethren that "the weakest and most worthless men are able to create and foment divisions; the judicious and pious will lead to union." And upon the other hand they instructed their missionaries who went to seek the scattered children of God, amid clearings of the Susquehanna and Monongahela valleys, "to avoid all doubtful disputations, to abstain from unfriendly censures or reflections on other religious persuasions, and, adhering strictly to the great doctrines of our holy religion which influence the heart and life in the ways of godliness, to follow after the things that make for peace and general edification." Possibly the Assembly of 1894 could do no better than to reiterate this deliverance of the fathers of Presbyterianism of one hundred years ago.—*Interior*.

ALWAYS speak the truth.

Impressions Received from Riverside Convention.

BY BEULAH PLUMMER.

I am convinced that the amount of good we derive from a convention is largely determined by the spirit in which we come to that convention. Realizing this, the fifty-one delegates who went on the Corona held a most helpful prayer-meeting on the hurricane-deck Wednesday evening preceding the convention. The burden of each prayer was that we might be emptied of self, so that the Spirit might enter in all its fulness, and each be able to give as well as receive great blessing at this convention. From the opening service, when Mr. Hays gave as the keynote of the convention, "Ask what I shall give thee" (II Chron. 1:7), until the closing consecration service, when, feeling as though we were standing in the very presence of God, we solemnly promised, "trusting in the Lord Jesus Christ for strength," to win at least one soul for Him this year, the spiritual power was very apparent. Though there has been a considerable growth in membership and the number of societies during the year, I was most impressed with the growth of missionary interest manifest among the societies. One society had pledged for missions $180, to be raised entirely by self-denial. Many of the members were afraid they would not be able to fulfil it, bnt at the end of the year they brought in $155. Another society thought they were too poor to give anything, being a small society, with a membership of only 35. An effort was made, however, and the members were interviewed as to how much they could give, and great was their surprise, upon reaching the eighteenth one, to find they had $150 promised. As society after society reported considerable amounts raised, with apparently little effort, by each giving his or her mite, systematically, I think more than one delegate determined to try it in their own societies upon reaching home. I am glad that Endeavorers are waking up to the fact that "God so loved that He gave," and if we love Him as we should, we must love in a like manner. Not giving, either, in a spasmodic fashion, but regularly, systematically, as God has prospered us. Some of us had greatly desired that we might have denominational missionary rallies during this convention. The problem was, however, how to get them in, for every moment seemed filled. Great was our joy, then, when President Hays said that if the Sunday-school superintendents were willing to give up the usual Sunday-school hour for them, they might be held then. So at half-past nine, Sunday morning, a large audience was assembled in Calvary Presbyterian Church to listen to inspiring addresses, on Home Missions by Mrs. Stevenson of Sacramento, and on Foreign Work by Miss Cort of Siam. Secretary Baer closed the service, speaking in his usual earnest manner. He said this was the first denominational missionary rally ever held at a convention, and that he hoped it would be the beginning of them. It has been often said that a convention does not end with its closing session. As we realize this, let us look forward to a great revival of interest along missionary lines this year, and above all, let us pray earnestly that many of our Endeavorers may be led to offer their lives to Him who died for us, that they may spread the glad tidings among the countless thousands who know it not.

CHURCH NEWS.

CALIFORNIA.

SAN FRANCISCO—St. John's—Dr. W. E. Smith preached in St. John's Church last Sunday morning.

Ministerial Union—Professor Wm. Martin of Woodland gave a very fine address at the meeting of the Ministerial Union on Monday morning, on "The First Chapter of Genesis." While admitting that if taken as a statement of science, the chapter will not harmonize with all the facts of geology, yet as it was not prepared by a geologist for geologists, but was written to show to the world God's work in creation, when both it and geology are properly understood there is no conflict between them. He traced out the process of creation as given in Genesis and that revealed by geology, showing entire agreement between the two.

Next Monday Rev. Dr. Ellis will read a paper, "For the Good of This Union."

First—Rev. W. C. Merrill, formerly of San Diego, but more recently of Boston, arrived in the city on Saturday, June 2d, and preached in the First Presbyterian Church on Sabbath morning and evening. Mr. Merrill is a fine speaker—evidently a student—his enunciation is perfect, every word being distinctly heard to the close of every clause or sentence. His morning sermon was from Heb. 13: 8—Jesus Christ the same yesterday to-day and forever. The evening sermon was from I Cor. 1: 18—The foolishness of preaching.

Westminster—Rev. J. Q. Adams, pastor of Westminster Church, has taken his vacation. Rev. E. E. Clark will supply the pulpit for Sunday, June 10th.

* * *

OAKLAND—First Church—The communion of the Lord's Supper was celebrated in the First Church last Sunday morning. Six united with the church—two by letter and four on profession of faith. Rev. F. Merton Smith, assistant pastor, conducted the service.

Second Church—Children's Day exercises will be observed in the morning in the main auditorium. Preaching service in the evening by Rev. Barton W. Perry.

* * *

SANTA ROSA—The Santa Rosa Seminary closed last Thursday evening with graduating exercises at the First Presbyterian Church. The church was beautifully decorated and the two graduates presented a fine appearance. Miss Goodwin read an essay on the subject "I would that my tongue could utter the thoughts that arise within me." Miss Bermbaugh read an essay, an original poem, on the theme "Youth." She also delivered the valedictory.

* * *

SAN DIEGO—Rev. F. Merton Smith, assistant pastor of the First Church, Oakland, will occupy our pulpit each Sabbath for the coming month.

* * *

WEST BERKELEY—Rev. E. G. Garrette preached at West Berkeley last Sunday morning, and Elder McConnell, of Alameda, supplied the church in the evening.

* * *

MARYSVILLE—Rev. James Hunter, of Oakland, has supplied our pulpit for the past two Sundays.

WALNUT CREEK—This church held its quarterly communion service last Sabbath, which was unusually large. Two young women who were recently converted were baptized, and united with the church. All the working departments of this church are now well organized, and great results may be expected.

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SAN JOSE—First Church—Rev. F. S. Brush, of Alameda, preached in the First Church on Sunday, June 3rd, for Dr. J. W. Dinsmore, who is attending the General Assembly.

* * *

ALAMEDA—Prof. Day, of the Theological Seminary, preached for the Alameda people on Sunday, June 3rd.

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NEWARK—Rev. J. H. Hobson, our Sabbath school missionary, has been visiting the Sabbath-schools of Newark and Alvarado during the past two weeks with very cheering results. At Alvarado the attendance at Sabbath-school was increased, and continues to increase, while officers and teachers were encouraged by his enthusiastic addresses. Here, at Newark, we have had a great revival of enthusiasm in Christian work as the fruits of his untiring work, and of the services held at Park Hall.

On Friday, May 25th, Mr. Hobson organized a Society of Christian Endeavor here, and on Sunday the 27th we held the first C. E. prayer meeting, at which about twelve active members took part. It was a most interesting meeting for a first attempt—there was not a dull moment—and all present were drawn nearer to God and in closer sympathy with one another.

Mr. W. H. MacDonald, of the Theological Seminary, has preached here for two Sabbaths, and has already so endeared himself to the people, that they are going to make arrangements to have him preach regularly every Sunday. Mrs. MacDonald led the Y. P. S. C. E. meeting on Sunday evening and has won golden opinions among our members. After the Christian Endeavor meeting a most impressive evangelistic service was led by Mr. Hobson, at which, I believe, all present were aroused to a sense of their duty to God.

* * *

MILPITAS, Laguna and Caliveras Valley are a part of the mission field occupied by Rev. J. Anthony Mitchell. Meetings held at these points were well attended, and earnest attention given to the preaching of the Word. At Laguna a number expressed a desire to enter upon the Christian life. This is a neighborhood of farmers, who are profitably cultivating the fertile hills and small valleys of that part of Santa Clara county. The interest they take in the Sunday-school and other religious meetings indicates that they are anxious to cultivate the Lord's vineyard and care for the tender plants growing in it, and giving promise of much fruitfulness. J. S. McD.

* * *

COLTON—Rev. William Donald, who resigned from the Presbyterian Church at Colton this month, at the conclusion of his eighth year of pastorate there, was presented with addresses of regret at his departure by all the church societies. These kindly expressions were accompanied by a purse of $200, in addition to the usual stipend, prior to Mr. Donald's leaving for the General Assembly at Saratoga. Mr. and Mrs. Donald will spend the summer in the East, returning in the autumn to California.

REDDING—The Shasta County Local Union held a regular quarterly meeting in the First Presbyterian Church last Tuesday. A program lasting all day and evening was successfully carried out. Rev. E. H. Jenks, of Red Bluff, delivered the address in the evening.

* * *

ST. HELENA, June 4th—DEAR OCCIDENT—Yesterday was a very interesting day to our church at St. Helena. Three things made it so. It was the first time we held services in the church since being repaired. The inside of the building from ceiling to floor has been renovated; a new redwood ceiling, walls plastered and tinted, pews, etc., painted and floor carpeted, at a cost of $800, almost all paid for. Both pastor and people felt happy at this beautiful appearance of our house of worship. Then it was communion Sabbath, and this added to our enjoyment. We had eight accessions, one by letter and seven on profession of faith. Six of these were heads of families and two promising boys.

The day was still further made interesting as it was the twentieth anniversary of the organization of the church. In celebrating this event there were appropriate services in the morning and a praise service in the evening. In taking a survey of the work of these twenty years, we find there has been a slow but steady growth. We began with 17 members, and this number was increased to 320—161 on profession and 159 by letter. Through deaths and dismissals and those put on the "absentee list," we have now 103 on the roll. Six of the charter members are still with us. We have contributed for congregational purposes nearly $35,000, and for missions about $2500. These figures may seem small, but you must remember we are living in a small community that has six other churches in it and has wine-making as its leading industry. Our work has been to a great extent in connection with the church at Calistoga. It was to that field that the Home Board sent us in 1873, giving us instructions to look out for St. Helena. It took just one year to effect the organization, and we remained under the care of the Board for three years, as we aimed from the beginning to become self-sustaining as soon as possible—a good idea for all our new organizations to entertain.

In connection with our work we have just organized a church at Rutherford, which we have under our care, as well as that at Calistoga. We are in hopes of erecting a church at Rutherford soon. In all three we have promising Sunday-schools and Christian Endeavor Societies.

Except our good Brother Wylie of Napa City, we believe, of our Presbyterian brethren on this Coast, we are the longest in continuous charge of one field. It would seem in our coming to this beautiful valley, we both came "to stay." In this age of restlessness and change perhaps it would be well for others to be "like-minded." But we trust, no matter whether our pastorate be long or short, we shall be so "faithful" as to entitle us to the reward of "well done" by Him whom we serve and adore. I. MITCHELL.

OREGON.

SALEM—Our pulpit was again filled by commissioners to the United Presbyterian General Assembly on the 26th ult. Dr. Rankin of Denver and Dr. Duff of Chicago preached very able sermons to large and appreciative audiences. Union memorial ser-

vices were held on the same Sabbath at the M. E. Church, the sermon being preached by Rev. A. L. Hutchison, pastor of our church. Taking as his text the "burial of Moses," the speaker drew a beautiful lesson of patriotism as he referred to the many unknown graves on Southern battlefields.

* * *

DAMASCUS—Rev. F. H. Fruiht, the Sunday-school in this church, together with that of Eagle Park and the Mission at Sandy, held a communion service at the latter place on Sabbath, May 20th, which was a delightful occasion to the people there, where there is no regularly organized church of any denomination, though there are many Christians of different denominations earnestly requesting a Presbyterian church. On his way to this appointment Mr. Fruiht's team ran away, completely demolishing his buggy, while he himself narrowly escaped being killed.

* * *

TUALATIN PLAINS—Rev. William Kirkhope has taken charge of this church, made vacant by the death of Father Ross, during the summer months. Already the people are gathering about him with enthusiasm, and the prospects are that there will be a splendid work done while he is with them. Rev. W. O. Forbes, Presbyterial Missionary, visited the church and arranged for a special series of meetings.

* * *

PORTLAND—Bethany Mission—This church is inundated with the prevailing flood in the city, occasioned by the backwater from the Columbia during the melting snow. No services can be held, since the floor is covered with two feet of water. The water now registers thirty-one feet, and is still rising at the rate of six inches a day. It is now eighteen inches above the highest registered mark previous to this. There are no other churches in the city likely to be flooded. Many poor people have been driven from their homes, while all kinds of business is demoralized.

First—The pulpit has been ably supplied during Dr. Brown's absence at the Assembly by brethren from the U. P. and C. P. Assemblies meeting in Oregon. Dr. Brown is expected to be in his pulpit the 10th or 17th. The gathering of our Assembly here seems to have made it easy for others to come. In addition to those coming this year, Portland is to have the pleasure of entertaining the great anniversary gatherings of the Baptists next year.

The First Church received 127 new members last year, of whom 78 were on examination. The church now has an active membership of 1013. The church, in spite of the hard times, closed the year with all expenses paid and a balance of $673 in the treasury. The benevolent contributions this year reached the sum of $32,891, of which $6431 was for Home Missions.

Westminster—This church worships now with the Congregationalists in the same vicinity, which is now vacant, the pastor of our church, Rev. W. P. Miller preaching. Brother Miller reports one of the most enjoyable communion services he ever attended in this church, when he received several members into each of the churches, and broke bread to all. This arrangement will continue until the Congregational Church secures a pastor or the new Westminster Church is completed.

WASHINGTON.

TACOMA—An adjourned meeting of the Presbytery of Olympia was held in the First Presbyterian Church, Tacoma, Monday evening, May 28th. Rev. W. H. Cornett, pastor-elect of the Immanuel Presbyterian Church, was received on a letter of dismissal from the Presbytery of Spokane, and his name enrolled as a member of the Presbytery of Olympia. A petition from a number of persons at Wilkeson was presented, asking for the organization of a Presbyterian church at that place. A committee consisting of Revs. J. Osmund, D. V. F. Garrettson and Thomas M. Gunn, D. D., was appointed to visit Wilkeson, and if the way be clear, organize the church.

A resolution commending THE OCCIDENT to the members of our churches and urging the ministers to endeavor to interest them in its support, was unanimously adopted.

Presbytery adjourned to meet the 20th of June, at 9 o'clock P. M., in the Tacoma Presbyterian Church. There will be very important business to transact, and it is hoped there will be a full attendance.

J. H. REYNARD, Moderator.

GENERAL.

MILLS COLLEGE—The closing exercises of this school were worthy of the occasion. On Sunday afternoon the baccalaureate sermon was preached by Rev. W. W. Scudder of Alameda. The text was in Colossians 3: 1, and the theme of the discourse was, "Seek those things which are above, where Christ is." The sermon was marked by earnestness, candor and hopefulness, and will long be remembered by those to whom it was especially addressed.

On Monday evening there was an informal reception, given by the members of the graduating class, and on Tuesday afternoon the commencement exercises were held in Seminary Hall, which was crowded with visitors. On the platform were seated the seventeen graduates, Mrs. Mills, President of the College, Judge Myrick, President of its Board of Trustees, President Kellogg of the University of California, and Rev. A. C. Hirst, D. D., the orator of the occasion. After recitation from the Scriptures and a hymn, prayer was offered by Rev. Mr. Palmer of the Brooklyn Presbyterian Church, and several musical numbers were given by the choral class and by members of the graduating class. Dr. Hirst then gave an able and earnest address, based in part on the motto wrought in gold on the beautiful college banner, the gift of the senior classes, "Pro Christo et Mundo." He commended this sentiment, "For Christ and the world," to all who were going out into the untried paths of life, and spoke of the ideal of the Christian scholar, closing with a touching tribute to his mother.

Mrs. Mills then addressed the graduates in an affectionate manner, referring to the years they hsd been together, and exhorting them not to consider their education as ended, but to diligently "finish their work." She then gave the seminary diplomas to the twelve graduates from that course, and conferred degrees upon the five members of the college class who had completed the full course, three of them taking the degree of B. L. and two the degree of B. A. The exercises closed with the Doxology and benediction. The homes of the graduates are in California, Washington, Nevada, Utah and Connecticut, and the good work of the past year will thus be widely felt.

BUFFALO—Central Presbyterian Church, Rev. Henry Elliott Mort, pastor—The series of lectures given in this church have come to a close. They have been a brilliant success in every particular, owing to the untiring efforts of the energetic pastor.

Mr. Mort is succeeding beyond the most sanguine expectations in making this downtown church a home for the multitudes in the vicinity. The "Central" has always been popular for holding large religious gatherings, and on the Sabbath before Decoration Day, the Grand Army of the Republic held their memoral services here. The church was beautifully decorated with the national colors, which in itself was soul stirring, but added to this was a most impressive patriotic service participated in by a immense audience. Mr. Mort has begun a series of midweek lectures and conversations on the Life of Christ, the course to extend through the year on Monday evenings.

A large number have shown their interest and it has become evident that more room is needed, so hereafter these meetings will be held in the Church Auditorium. Besides the usual congregational singing there will be special music. A large black board will carry the outline of the plan each week.

* * *

THE MONTEREY EXCURSION—The Young Men's Annual Excursion to Monterey, Hotel del Monte and Pacific Grove take place Thursday, June 7th. All excursionists must go by special train leaving San Francisco Thursday morning next at seven o'clock. Tickets will be good to return on any intervening days up to and including Monday, the 11th. Round trip tickets $3.50; children under twelve years half fare. Mrs. Sarah B. Cooper will deliver the address at Pacific Grove at 8 o'clock Thursday night. This is a grand union excursion of all the evangelical churches represented in the Association, and a most opportune time to visit these delightful seaside resorts at greatly reduced railroad rates. There will be ample accommodations for all excursionists at these popular seaside resorts.

* * *

FIRST Presbyterian, Port Hope, Canada. In the above church Rev. J. C. Smith, of Trinity Church, San Francisco, Cal., son of the pastor, Rev. Dr. Smith, occupied the pulpit both morning and evening. Rev. Dr. Smith has been attending the General Assembly of the Presbyterian Church of the United States, recently held in Saratoga, New York, and before returning home came to Port Hope to visit his parents. He preached two very eloquent sermons and was listened to by large congregations. In the morning his text was from the 41st chapter of Gen., and last verse: "And all countries came into Egypt to Joseph for to buy corn; because that the famine was so dire in all the lands." The subject of his discourse was contrasts. Egypt had plenty while all the rest of the world was suffering from famine. Incidentally he alluded to the contrast of the world to-day between the wealthy and the poor, the educated and the unlearned. But the burden of the discourse was the contrast in spiritual life. In the evening the subject of a most excellent sermon was the parable of the prodigal son.

* * *

THE *Presbyterian Banner* said: "Dr. Brown of Portland would have made a fine Moderator, but as Moderator he could not have so enthused the Assembly by his grand report and thrilling addresses upon Home Missions. May he live to be at Pittsburgh even more than he has been at Saratoga."

THE OCCIDENTAL BOARD.

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✱ Meetings—Business, first Monday of each month, at 10 A. M.; Monday morning meetings, second, fourth and fifth Mondays in each month, at 10:30 A. M. Friends cordially invited to all.

✱ All articles intended for these columns should be addressed to Mrs. H. B. Pinney, 1366 Harrison street, Oakland.

The subject for monthly concert for this month is Africa. This country is said to be the "center of the world's enterprise." The continent is equal in area to Europe and North America combined, and comprises nearly 12,000,000 square miles. Its greatest length is 5000 miles; its greatest breadth 4,600 miles.

The Congo valley contains one-tenth part of Africa. Some explorers say that one-third of the people in the Congo basin are cannibals. The religion of Central Africa is Fetishism; any object that may strike the fancy of the natives, such as a shell or the horn of an animal, may be converted into a fetish by a fetish doctor who will put into it a spirit that will protect its wearer from evil, and give him success in his undertakings. They think that there was a Creator who made the world, but that he gave it over to the care of evil spirits, so charms are needed against them.

In his sketch "From Ispahan to Kurrachee," in Harpers Magazine for January, Edwin Lord Weeks pays the following tribute to foreign missions in Persia:

"Whatever arguments may be brought forward, justly or unjustly against the utility of foreign missions in general, there can be no shadow of doubt as to the beneficient results of their work in Persia. During the recent epidemic at Tabriz the medical department of the American mission, under the direction of Miss Bradford, did noble work; and it was to her untiring energy, as well as to the devotion of our Armenian friend, that two of our party owed their recovery from Asiatic colera. And after hearing so many sensational histories of Kurdish atrocities from Europeans along our route, a new light was thrown on that subject when we met at least two American ladies connected with the mission, who had traveled about among Kurdish villages regardless of exposure, healing their sick, and striving to better the condition of their women. Whatever sect they may belong to, the men and women who have devoted their lives to this cause have shown themselves to be absolutely fearless in the discharge of duty; their record is one of self-sacrifice and pluck, and they represent most worthily the church militant.

Mr. Rabino, the active head of the Imperial Bank of Persia, says in a letter from Teheran: "I enclose you various letters and reports from the American Presbyterian missionaries, for whose courageous and devoted labors I, an Englishman and a catholic can find no words to express my admiration. The hospital was positively the only organization for the help of this terribly visited city.

From woman's work, October, we clip the following extract from a letter by Dr. Mary Bradford, Tabriz, which makes a charming sequel to the above.

I was much surprised to receive, by the last mail, a draft of about $240 from several friends of the late Theodore Child* in Paris. They wished it to be used in some way in my work, to perpetuate his memory. Some one at once suggested that we expend it, if we ever get our new hospital, in providing and furnishing a room to be occupied by sick travelers.

*Whom Dr. Bradfore treated and cured of cholera, last year.—Ed.

Rev. Ibrahin Solomon, a converted Jew who was found to be carrying on a remarkable missionary work in India, was recently joined to Bishop Thoburn's mission. The native church community which he had gathered numbered 1436, 1011 members and probationers, and 40 Christian workers. There were 329 children in the Sunday-school.

WOMEN'S NORTH PACIFIC

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PORTLAND, OREGON.

✱ All communications intended for this column should be sent to Mrs. E. W. Allen, Portland, Oregon.

Suggestions of Methods of Work.

Prepared by Mrs. M. R. Andrews, Secretary of Literature, Portland.

OFFICERS—President, Vice-President, Secretary and Treasurer, shall constitute an Executive Committee, who should, with earnest zeal and prayer, conduct the affairs of the society by carefully planning for all meetings, and at all times seeking to enlist others in the work. All business matters should be considered at a meeting of the officers, held previous to the regular monthly meeting, that long discussions may be prevented. Before accepting an office, the duties required should be thoroughly understood.

MEETINGS—Conduct them with regularity, system and promptness, with as little formality as possible. Surroundings should be bright and cheerful. Strive for a spirit of true devotion in Scripture-reading, singing and prayer. Prayer topics assigned beforehand, and silent prayer, are often helpful. Bring the members face to face with the needs of the work. Dr. Pierson has said, "To know the facts is to be oppressed with a burden for souls."

SOCIAL ELEMENT—May be used with profit if in the spirit of the Lord's word, but should not be given prominence above our dependence upon Him who has said, "Lo, I am with you always."

MEMBERS—Study Mission fields; pray for a blessing upon missionary effort, and you will gain a true zeal and love for the work. Make others feel that you are deeply interested and want them to be. It is not for the "heathen merely" that this work has been given us to do, but for our own spiritual growth, and for the fulfillment of the promise to our dear Lord that He should "have the heathen for his inheritance and the uttermost parts of the earth for his possession."

The Secretary should keep a list of all lady members of the congregation, and see that they are invited to assist in missionary work. The President should bring before the Sabbath-schools the work of educating the ignorant of our own and other lands, which has been committed to the women of our church.

INFORMATION—Have a Secretary (or committee) in Presbyterial societies and auxiliaries, who will secure subscribers for the magazines and distribute leaflets giving information about mission fields. No better work can be undertaken than to introduce missionary magazines into every family. Missionary readings in connection with "teas" will interest and instruct many who do not read for themselves.

GIVE—Freely, heartily, lovingly, untrammeled by human devices; feel it a privilege rather than a duty. Give time, talent, strength and service first, and other gifts will not be lacking. Encourage systematic and "willing-hearted" giving.

BAND WORK—Make the children familiar with the work by carefully-prepared instruction; use methods to interest them that will cultivate a pure and loving service to the Master; let them feel that work for Him is the greatest blessing God has given them. Interest secured in this way will prove a lasting foundation for mission work in the future. A band leader has opportunity for noble work if faithful in duty.

PRESBYTERIAL SOCIETIES—Should have a list of churches, Sabbath-schools, auxiliaries, bands and C. E. Societies within the bounds of the Presbytery, and should be familiar with the degree of activity shown by each in mission work.

HOME MISSIONS.

OUR LAND FOR CHRIST.

CALIFORNIA SYNODICAL OFFICERS:

Mrs. R. M. Stevenson, President, 1115 Ninth st., Sacramento.
Mrs. D. J. Spencer, Cor, Sec., 826 Waller st., San Francisco.
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Miss Martha E. Chase, Treasurer Contingent Fund, Santa Rosa.
Miss Grace H. de Fremery, Sec. of Literature, P. O. box 64, Oakland. For H. M. Literature, send to Miss G. H. de Fremery

✱ Articles designed for this column should be sent to Miss Lucia E. Adams, 721 Hayes street, San Francisco.

The Work at Asheville.

BY MRS. R. F. COYLE.

We have three schools at Asheville—the Home Industrial and Normal Collegiate Institute, both of which are for girls, and the Farm School for boys. The Home Industrial is giving an education in the lower branches and in home duties to 250 girls who can afford to pay little or nothing for it. Last year over 400 girls were turned away from their only hope of getting an education or hearing of the truth as it is in Jesus. The Normal Collegiate Institute offers a higher education to those who are in moderate circumstances.

Until last year nothing was being done for the boys, when 400 acres of land, seven miles from Asheville, was secured, and buildings started and a school opened. It is expected that the farm will not only support this school, but will also supply the table of the two girls' schools. If we have been doing anything this last year for the boys' school at Asheville, let us in the years to come double, yea, treble our gifts and our prayers and our interest, that we may not only have this school, but many similar ones all over this mountainous district.

Rev. Dr. Arthur J. Brown read the report on Home Missions in the General Assembly. The Board is compelled to report an indebtedness of $157,047.26 on Home Missions, and $101,598.29 on teachers and chapels, making a total of $258,645.55. The falling off in legacies was, of course, in a measure foreseen. The living have no doubt been restrained by the financial depression which the whole country has felt, and which could not be foreseen.

Dr. Brown most eloquently commended the work of the women in his report. The report of the Board closed thus: "The mission field offers great opportunities, and the seminaries are providing the men, but our treasury fails us. For four consecutive years the Board has been restrained by debt from aggressive work, while all the processes of national growth have been everywhere active. Our work has outgrown us. The cities, spreading out and forming possible, but unoccupied, parishes; the agricultural West winning conquests over desolate regions by means of extensive systems of irrigation, and inviting multitudes to attractive homes; the Northwest, with county after county without the stated means of grace; the Southwest with unchurched millions; the Papal populations of our country, to whom the Bible is a sealed mystery; the neglected poor in the mountain fastnesses of the South; the savage Indian tribes doomed to a slow extinction in their primitive ignorance, but without their primitive virtues; communities of foreigners all over the land, segregated by their ignorance of our language—all call upon us for instruction in the way of salvation, but call in vain."

Dr. Phraner, who spent the winter on the Pacific Coast—not resting, but one of the busiest men in the country, engaging in every good word and work and doing grand service for the Boards—writes: "I find the brethren leading their people in this matter and urging them, even at their own loss, to cut loose from the Board. I tell you the days of heroes and heroines are not past. There are many of them found to-day among Home Missionaries and their noble wives, who are living on their small salaries and spending their little patrimonies for the privilege of preaching the Gospel."

The Occident Sunday-School

THE SUNDAY SCHOOL.

BY REV. S. S. PALMER.

LESSON XII. JUNE 17, 1894.

The Woes of the Drunkard.

Prov. 23: 29-35.

GOLDEN TEXT—"Look not thou upon the wine when it is red." Prov. 23: 31.

This lesson is a photograph of a drunkard. The picture shows the man just the opposite from what God intended. God would have the mind rule the body; the drunkard has the body rule the mind. God would have men sacrifice present enjoyments for a future good; the drunkard sacrifices a future good for present enjoyment.

The wise man in this lesson gives fair warning against the sin of drunkenness. He tells us:

I. *There is suffering in the cup.* Vs. 29, 30.

This is made clear by six questions, and the answer, "woe," "sorrow." These words represent the sound spoken by one in time of great pain or sorrow. In the words you hear the wail of a man when an arm is lost, or the cry of a mother when a child is lost. Who hath not sorrow? The drunkard brings sorrow upon himself that is very different from sorrow that comes to us in the providence of God. "Contentions," *quarrels.* Saloon is only another name for closed fists and black eyes. "When the wine is in the wit is out." "Babbling," *complaining.* Nothing goes right with the drunkard. He complains of God and man and family, his circumstances—everything. "Wounds without cause." How different the wounds received in the defense of right and the wounds received from a drunken fight, when no cause can be given. "Redness of eyes." This means something more than eyes that are bloodshot. Strong drink gives dimness to the vision. The things enumerated in these six questions come upon those "that tarry long at the wine; they that go to seek out mixed wine." The tendency for those who drink is to keep on drinking. They "tarry" at the cup, and even reach the point where they will seek for mixed wine.

II. *There is deceitfulness in the cup.* V. 31.

It would be well to remember who speaks this. Some people say, "Drink a little." Some say, "We have wine in our house." The Bible says, "Look not upon it." If we would follow the Bible's instruction we would then be in line with the petition, "Lead us not into temptation."

Verse 31 gives the attractive side. "Red wine" was valued in the East for its strong taste. "Color," bright and sparkling." "Moveth itself aright."

Peloubet tells us that in the city of Milwaukee he saw on one of the streets the sign "Cobweb Saloon." A very appropriate name. Look at a fly in a spider's web, and it will show you the man in the drink web.

III. *There is poison in the cup.* V. 32.

Now the expressive "*at the last.*" If the "biting" and the "sting" came "at the first," men would not touch it. The serpent's bite is deadly, and the sting of the adder can not be healed. The color of the wine may be as beautiful as that of the serpent, but there is a hiss in it that tells of death.

The "adder" is said to be the Cerashes, or horned snake. "It lurks in the sand, curled up, perhaps, in a camel's footprint, ready to dart at any passing animal." This comparison of the wine to a serpent really begins with verse 31. "Look not on the wine when it reddeneth, when it sheweth its eye in the cup —glideth smoothly. After that, it biteth like the serpent and stingeth like the hissing serpent."

IV. *There is debasement in the cup.* Vs. 33, 35.

Wine defiles the imagination and causes the man to utter "perverse things." He becomes foolish in his talk. The thought in "perverse" is to turn upside down. Drunken men utter things contrary to reason, and in their sober moments would be ashamed of their incoherent nonsense. Wine makes a man insensible to danger. He is as one who goes to sleep on a vessel tossed by the waves, aye, he is as one "that lieth upon the top of a mast," a place where he is most certain to fall, and does not realize his danger. He will give no heed to advice. When he comes to himself he will again seek the wine. Men who are slaves to drink will rush headlong to gratify their appetites, will trample with heavy heel over wife and children and property and God and Heaven.

JUNIOR CORNER

BY MRS. B. W. PERRY.

Topic for week beginning June 17th.

How Are People Hurt by Strong Drink?

Isa. 5: 11, 12-20, 23.

These men Isaiah writes about are in the chains of habit. You will all agree with me, that a bad habit is one of the worst things to become entangled in. It makes us a slave, to some degree, and to the extent of its power over us, we lose our liberty. It puts in about the condition of a fly in the web. Some industrious spider gets a meal ahead; so the fly lives awhile. He isn't deprived at once of all his powers, as his frightened buz-z soon tells you. He wants his liberty, and he fights for it. He wants to regale himself on the cook's new frosting; or he wants worse than anything to tread the slippery but delightful paths on the bald man's head. But he is all tied up. And unless someone comes and liberates him he is a prisoner for life.

People are hurt by bad habits. They get tied up in them, and are deprived of their time and usefulness. Strong drink is hurtful because however moderately it may be used, is likely soon to become a fixed habit. A young lawyer begun to practice taking a glass of some kind of liquor every evening, then writing till bedtime. During a sickness his physician asked him to give up the use of all stimulants, to which he readily consented. But he tells us he was perfectly astonished when he tried to do so, to find how much appetite for it he had cultivated.

Many young peolpe desire above all things to possess a spotless character, and they are daily striving for it. But they are still careless about thoughts and habits. They forget that these make character, so that these, as truly as character, will sometimes make destiny.

In many countries there are men in the state prisons whom the government promises to let go if they will leave the country and never return. Thus the government denounces and disowns a criminal though a native son. Just so God pronounces a curse, by His prophet Isaiah, upon those who become ensnared in the drink habit. Yet just as truly is the curse pronounced by themselves, as by God. The laws of the State were the best safe-guard of the prisoner until he disobeyed them. The man who is fighting in the United States ranks, has the whole army on his side until he deserts and joins the enemy. Then the whole army, no matter how sorry or kindly it still feels toward the man, is against him. Any one who has gone over to strong drink has put himself on the side of God's enemy, and God's "woe" is upon him.

But God still loves and warns just the same. "Among my people are found wicked men; they lay wait, as he that setteth snares; they set a trap; they catch men." Jeremiah 5: 26.

One of these traps they bait with strong drink. Like other traps it is made to entice, to hurt and to destroy. You know how this is. You think you will catch the mice that trouble your mother's pantry. So you get the trap and clean it up, and put a bit of cheese on each spring, and set it in Mr. Mouse's corner grocery. So when Mr. Mouse passes by for bread, he thinks he smells a good bargain and rushes in to indulge his taste for a little cheese. Then some of the young ones follow, and finally Mrs. Mouse gets starved out, and goes herself. She sees her family all dead or dying, but strange to say, she is not warned by their fate. Of course she is hungry. And she likes cheese. So you chuckle to think how easy you got them all, and with the same bait.

For nearly nineteen hundred years Satan has used strong drink to catch people. I think every now and then he chuckles to himsel, when he sees how easy he gets them, and by the same old bait. Boys and girls, if you are going to be caught, wait for some new bait. But better still, walk in the light as he is in the light, and then you will walk through the midst of Satan's temptations in safety.

OAKLAND, Cal.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

BY F. S. BRUSH.

Topic for week beginning June 17:

Peace.

I. Peace with one's own conscience. There is in every human soul a law against itself. One of the familiar sayings is to speak of a man's better self. We find within our own hearts "a law that when we would do good evil is present with us." Rom. 7: 21 So the poet has said, "Unless above himself he can erect himself, how poor a thing is man." Thus every soul is a house divided against itself, and hence the innumerable contradictions of life. People do one day what they would not do the next day, and we spend a good deal of time undoing in our better moments the evil which we have done in our worse ones. Thus man is created "half to rise and half to fall." For the good I would, I do not; but the evil that I would not, that do I. Rom. 7: 19. Vinet has expressed this inner conflict by saying that "man has never been able to forsake either his sins or his God." There is thus in human nature a discord, "a rift within the lute." In the Lord Jesus Christ we may have a conscience void of offence, Acts 24: 16. We can thus have peace in our hearts where there was unrest and dissatisfaction. This is the peace that "passeth understanding," Phil. 4: 17. This is the peace that Christ left with his disciples, Jno 14: 27.

II. Peace with God. The conscience is but an echo of Sinai, and the voice of Sinai is the voice of God. Some one has said that every man has a Sinai within his own soul which amounts to the same thing. Now "If our hearts condemn us, God is greater than our heart," 1 Jno. 3: 20. Man has ever been at war with his Creator, and has uniformly neglected and forgotten Him, or like Cain, fled before His face. Through disobedience the wrath of God has come upon the race. But "thanks be to God there is now no condemnation to them that are in Christ Jesus." Rom. 8: 1. The Christian has peace with God through our Lord Jesus Christ, Rom. 5. 1. So the apostle Paul besought his readers to be reconciled with God, II Cor. 5: 20. Christ upon the cross slew the enmity of the law and thus "reconciles both (Jew and Gentile) unto God," Eph. 2: 16. Thus He came and "preached peace to them that were afar off and to them that were nigh." Eph. 2: 17.

3. Peace with man. Philosophers and statesmen have repeatedly declared that war was the natural state of man, and Machiavelli declared that war was the only suitable study for princes. It is amazing and saddening to know that history is so largely a record of homicide. Poetry and romance have thrown a glamor over the blood and carnage of war. Hence Milton's words:

> To overcome in battle and subdue.
> Nations and bring home spoils with infinite
> Man-slaughter, is held the highest pitch
> Of human glory.

This is the "mad game that the world so

Continued on Page 13.

PRESBYTERIAN GENERAL ASSEMBLY.

WEDNESDAY—SIXTH DAY.

Morning Session—After the devotional services, led by Rev. F. B. Savage, the assembly was opened with prayer by Elder Logan C. Murray of New York. The minutes were read and approved. Elders Yereance, Murray, Ministers Hines, Slemmons, Marks and Gow recorded their votes for the majority report of the special committee on Theological seminaries, making the vote 443. The committees on benevolence and theological seminaries are to be heard, the latter Friday and the former Saturday.

The committee on correspondence recommended the appointment of a committee of five to convey the salutation of the assembly to the Baptists, now in session in Saratoga. The chairman of the committee, Rev. Dr. Howard Duffield, introduced the delegate of the Alliance of the Reformed churches of America, the Rev. Dr. Wm. A. Murkland of Baltimore, a minister of the Southern Presbyterian church. Dr. Duffield hoped it was a harbinger of reunion.

Rev. Dr. Geo. T. Purves of Princeton read the report of the standing committee on Foreign Missions:

The Board stood pledged at the outset of the year for the amount of $1,015,000, appropriations made for the operations of the various missions during the year which is now closed. During the year many requests have come from the field for additional appropriations, some of which have been made and met by special gifts. Happily for the condition of the Board, the purchasing power of gold in countries where silver is the coin has enabled the Board to meet many of its disbursements for less than the amount estimated, so that as a final result the gold appropriations for the year have been $995,921.70, a less amount than the original appropriation. The receipts, however, for the year have been only $843,411.97, including surplus of May 1, 1893, of $1,858.72, leaving a deficit of $152,510.03.

The present system of the Board in its finances furnishes an additional opportunity for saving by carefully calculating the amounts unused on the field in the preceding year, which were not and could not be known in New York at the time the books were closed on April 30, 1893. On this account the deficit is $49,912.24 less, so that the actual debt resting upon the Board in beginning the year is $102,597.79.

The assiduous efforts of the women of the church through their various boards and societies have never been more highly appreciated than in the past year, when the treasury has been subject to so severe a strain. Their contributions have amounted to $324,003.11. (Applause.)

The receipts from the Sabbath schools and Christian Endeavor societies have continued an important item of our annual income.

Dr. F. F. Ellingwood, Secretary of the Board, made a strong and vigorous speech for Foreign Missions.

On motion of Dr. Purves the speeches were limited to ten minutes, when Dr. McGilvary of the Laos Mission was introduced as a venerable hero. The most ardent of Budhism in the Laos country to-day will tell you the doom of Budhism is sealed and Christianity is sure to triumph. Dr. McGilvary thanked God for what had been done, but wished to speak chiefly of what had not been done, and he mourned the need of laborers.

There are provinces not yet occupied. One large one has fallen into the hands of the Roman Catholics. Dr. Peoples was pleading for more men and had urged the speaker to go before the Board with importunity. The opportunity for the preaching of the Gospel among the Laos was wonderful, and the great trial of the missionaries was to see people perishing for lack of the bread of life, people who are pleading for the Gospel. It rests with the Presbyterian church to say shall we go up and possess the land which we are so abundantly able to do.

Rev. Dr. Wilson Phraner of Sing Sing, who has a son on the foreign field, addressed the assembly.

Rev. Henry C. Velte of Lahore, India, spoke especially about the Lodiana Mission, founded by the venerable John Lowrie, who is still living. India has a population of two hundred and eighty-eight millions of people, and the present force is altogether inadequate.

Rev. Watson M. Hayes of Shantung, China, said a scythe must be well whetted to cut a wide swath through Confucianism.

The committee on bills and overtures reported that ordination by a commission of Presbytery is contrary to the form of government; no action as to changes in statistical columns; the program for Children's Day was reported to the Sabbath School Department; a memorial from Captain Pratt was referred to the committee on correspondence; concerning the John C. Mercer Home for disabled ministers, which was fully described as attractive and beautiful, providing a home for twelve ministers who do not use tobacco in any form, it was recommended that the attention of the whole church be called to it that deserving men may go to it.

The Rev. Dr. David R. Breed read the report of the standing committee on publication:

The Sabbath school and missionary department has been signally blessed, both in the contributions it has received and in the work it has been enabled to accomplish. The contributions to its treasury from churches, Sabbath schools and individuals have been nearly five thousand dollars in excess of those of last year. It has been privileged, through the agency of its missionaries, to organize 870 schools and to reorganize 348.

The Rev. Dr. Maurice E. Wilson, of Ohio read the report of the committee on Church Erection.

There have been received during the year 214 applications, of which 168 have been for grants or loans for church buildings and 46 for manses. The amounts asked have been as follows: From the General Fund, $79,280; from the Loan Fund, $72,050; and from the Manse Fund, $22,925, making a total of $174,255.

The Rev. Dr. George W. F. Birch of New York read the report of the committee on aid for colleges.

Two thousand two hundred churches and Sabbath schools sent offerings to our Treasury last year, and 797 more gave directly to our aided institutions; but 4,295, or more than one-half of all our churches, and among them many able ones, made no offering for this work of such vital, immediate and far-reaching importance to our church and our Lord's Kingdom; and very few gave to the Board one-half of that proportion of their beneficent gifts, (namely, six per centum,) which the General Assembly has said ought to be given to it.

SEVENTH DAY—THURSDAY.

The devotional services were led by Rev. Dr. John S. McIntosh of Philadelphia. At the opening of the Assembly the church and galleries were crowded more than at any previous session. The minutes were read and approved. It was decided to receive the fraternal greetings of the Baptist delegation at 9:30 o'clock this morning.

The case of Rev. Dr. Smith then came formally before the Assembly. The Moderator solemnly admonished the house as to its duty, according to the requirements of the case. He warned the galleries not to disturb the house in any way. He told the Assembly the Cananites were in the land.

The two charges against Dr. Smith are:

"The Presbyterian Church in the United States of America charges the Rev. Henry Preserved Smith, D. D., being a minister in said Church and a member of the Presbytery of Cincinnati, with teaching, in a pamphlet entitled "Biblical Scholarship and Inspiration," contrary to a fundamental doctrine of the Word of God and the Confession of Faith, that the Holy Spirit did not so control the inspired writers in their composition of the Holy Scriptures as to make their utterances absolutely truthful: i. e., free from error when interpreted in their natural and intended sense." And

"The Presbyterian Church in the United States of America charges the Rev. Henry Preserved Smith, D. D., a minister in said Church, a member of the Presbytery of Cincinnati, in a pamphlet entitled "Biblical Scholarship and Inspiration," while alleging that the Holy Scriptures are inspired, and an infallible rule of faith and practice, with denying in fact their inspiration in the sense in which inspiration is attributed to the Holy Scriptures, by the Holy Scriptures themselves and by the Confession of Faith."

The Southern Assembly sent a message of greeting, "wishing God-speed in every good word and work, but regards it as unwise to reopen the question of organic union." The vote was 91 to 63. (No applause.)

EIGHTH DAY—FRIDAY.

The Assembly was opened with prayer by Elder James Y. Yereance of New York. The minutes were read and approved.

The General Assembly spent the day, after the greetings from the Baptist societies, in discussing the Smith case. Dr. Smith presented his argument in an able manner, Dr. McKibbin and Elder McDougall spoke for the Synod of Ohio, and for the prosecution. A general discussion followed by nearly all the members of the Assembly. We notice that Drs. Noble, Fife, Laverty, Ketcham, Minton, Dinsmore and Steen spoke against Dr. Smith.

SATURDAY—NINTH DAY.

The devotional services were conducted by Rev. Dr. Edward P. Cowan of Pittsburg, and the assembly was opened with prayer by Rev. Dr. Knox. The moderator said that during the past year the church had received thirteen thousand members more than in any previous year of its history, seventy-two thousand five hundred in all, and a thanksgiving service was requested. The total membership is now 891,500. A dispatch of fraternal greeting was received from the United Presbyterian General Assembly, now in session in Oregon, and also from the Young People's convention in session in St. Louis, Mo.

Rev. Dr. Arthur J. Brown, chairman, reported favorably on the plan of the Home and Foreign Boards to erect a convenient and suitable office building. The only objection to this course is the fact that the Lennox Home had been given years ago for the use of the Boards. At present the accomodations are not adequate, and it is necessary to build.

Dr. Duffield introduced to the Assembly Rev. Peter Stryker, D. D., delegate from the General Synod of the Reformed Church in America. Dr. Stryker said he had passed twenty years of his ministry in the Presbyterian Church, and seven of these years as pastor of the First Church of Saratoga. The church he is now in is thriving, and the feeling is very strong in favor of organic union with the Presbyterian Church. If the "Dutch did not take Holland," Dr. Stryker hoped the Presbyterians would take the Dutch. (Applause.)

The moderator begged the brethren not to leave the assembly until the Smith case was settled, and that the speeches be as few as possible.

On motion of Dr. George E. Moore, after the vote on the first specification, it was not counted, but taken viva voce. And all the other specifications were voted down by an immense majority.

It was then decided to vote upon the appeal as a whole; the vote to be "to sustain," "to sustain in part" and "not to sustain."

Rev. Dr. Isaac C. Kettler of Grove City college, Pennsylvania, said he had to leave the town and asked to record his vote and was so allowed. He voted "to sustain in part."

Elder Heman Glass was also permitted to vote, and voted "to sustain."

Rev. Dr. H. D. Calkins was excused from voting as he had been absent on account of sickness. The result of the whole vote on the vote of the whole was 56 to sustain, 45 to sustain in part, 396 not to sustain. (No applause whatever, but the greatest possible silence.)

It was formally announced that the verdict of the Synod of Ohio had been sustained.

Dr. H. C. McCook moved that a commitiee of five be appointed to confer

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Presbyterian Board of Publication and Sabbath-School Work.

The 3d Quarter, 1894.

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T. A. ROBINSON, Pres.

with Prof. Henry Preserved Smith as to what further action might be taken. Dr. McCook wished the assembly to show its kind feeling toward Dr. Smith, and see if some suitable action could not be recommended to the Presbytery of Cincinnati.

Dr. Wm. McKiblin of the Prosecuting Committee said if any committee could secure from the appellant the assurance that he would cease to promulgate the views of which he has been convicted, the Presbytery of Cincinnati would gladly remove the sentence of his suspension.

Dr. McCook's motion was adopted with only six negative votes.

NIGHT SESSION.

The assembly was opened with prayer by Rev. Finlay Laverty of California. The committee to confer with Rev. Dr. Smith consists of Rev. Drs. H. C. McCook, John Peacock, Arthur J. Brown and Elders John A. Simpson and Robert P. Lewis. The correct vote on the Smith case was announced to be to sustain 56, to sustain in part 45 and not to sustain 396.

Dr. Dinsmore read the report on the theological seminaries. There are thirteen of them; most of them have had a very prosperous year. The death of Prof. Edward Cone Bissel is mourned. The youngest seminary at Omaha is doing well and graduated six students this year, and the seminary is warmly commended to the church.

Dr. Dinsmore said many gentlemen had met the committee, expressing many different views. The pamphlet "A Defense of Lane Seminary," by Edward D. Norris, was placed in their hands by the assembly, and it was greatly regretted that such a pamphlet, reflecting on the assembly, containing a protest against its action, should be in circulation. The action was taken in bad temper, and it was hoped the directors had changed their minds. It was recommended that the Board of Trustees reorganize the seminary as soon as possible and put other men in charge. It was advised to appoint a committee of five to visit the seminary and try to have a reorganization and report to the next assembly. It was recommended to disapprove the election of Prof. Hulburt, not reflecting on his character, but desiring to further the reorganization. All professors in all the seminaries are advised to try and develop the spiritual experience and power of the students, that they may be trained in the prompt and effective handling of the Word of God, that effort be made to develop the missionary spirit. Caution was given against coaxing men into the ministry, or into one seminary rather than another by luxurious surroundings. They should be trained for privation and trained to a profound knowledge of the self-denying character of the work to which they have consecrated themselves.

MONDAY—TENTH DAY.

The committee on bills and overtures had papers referred and recommended as to the cheap paper as follows:

We recommend (1) that the General Assembly assume the responsibility of publishing an inexpensive missionary paper; (2.) That the various boards of the church be directed to furnish material and assume pro rata any deficit that may be incurred and receive any surplus. (3.) That Rev. W. H. Hubbard and Rev. Dr. Rufus S. Green be appointed managers and editors for the ensuing year without financial compensation, and make full report to the next assembly. (4.) That the size of the paper shall be sixteen pages. (5.) That it shall be published ten months in the year, no paper to be published during July and August. (6.) That the price of the paper shall be ten cents per annum in clubs and twenty-five cents to individuals. (7.) That the name of the paper shall be "The Assembly Herald."

Continued on Fourteenth Page.

MRS. ALICE J. SHAW, the phenomenal whistler who has piped her way into popularity in both Europe and America, will give a concert this (Thursday) evening, in the Maple Room of the Palace Hotel. She will be assisted by such artists as Miss Effie Stewart, soprano, Herr Franz Hell, the eminent fleugelhorn soloist, and Mr. Henry Clay Wysham, flutist. In company with Mr. Wysham, Mrs. Shaw will give a number of classical selections. Prof. Picarillo and his mandolin orchestra will also assist.

Such a work as the Century Dictionary ought to be possessed by every one who can manage to afford it, and its possession would be worth a great deal of self-denial. A higher plane than the science of lexicography ever heretofore attained has been reached.—*Observer*, New York.

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BOOK REVIEWS.

[All books and magazines received will be promptly acknowledged in this column. Any further review or disposition will be solely in the interest of our readers.]

ECCE FILINS. By J. O. Swinney. Fleming H. Revell Company, Chicago.

JUDAISM AT THE WORLD'S PARLIAMENT OF RELIGIONS. Robert Clarke & Co., Cincinnati.

CHRIST AMONG MEN. By James McConaughy.

HONEY FROM STRANGE HIVES. By Rev. H. T. Miller. E. A. Weeks & Co., Chicago.

OLD TABERNACLE THEOLOGY. By R. Braden Moore, D. D. Presbyterian Board of Publication, Philadelphia; pp. 440. For sale by American Tract Society, 735 Market street, San Francisco.

The full title of this book is "Old Tabernacle Theology for New Testament Times." There are twenty-three chapters in the book. For two chapters the question is answered in a careful and scientific manner, Was there a tabernacle? The views of Wellhausen and other critics are faithfully examined. The author is a close student of Prof. Green. He arrives at the conclusion, Surely there was a tabernacle of Moses, and it was profoundly significant. The object of the tabernacle was to teach the doctrine of the one true God. In that early teaching the pure character of God was portrayed and the evil effects of sin. The doctrine of divine mercy, the coming of a Messiah and the everlasting priesthood were outlined in the tabernacle. The doctrine of prayer through the altar of incense is the same in spirit to-day that it was in form to the people in the wilderness. The whole book throws light upon God's dealings with mankind and shows the relation of Moses to the Gospel of Jesus Christ.

MAGAZINES, Atlantic Monthly, Harpers, Lippincotts, Homiletic Review.

INDIANLAND AND WONDERLAND. By Olin D. Wheeler.

The Passenger Department of the Northern Pacific Railroad has issued this attractive tourist booklet in a very superior style of typography and art. It presents descriptions and fine views of the most remarkable scenery on the Northern Pacific road from St. Paul, through North Dakota, the Yellowstone Valley and Park, with their geysers and wonders; the grand scenery of Montana, the Old Jesuit Missions and other Indian scenes, Mount Tacoma, and the great marvels of Puget Sound and Alaska. It is a most fascinating brochure of travel, full of interesting and valuable information, and reflects the highest credit upon Mr. Charles S. Fee, the Ceneral Passenger agent of the Northern Pacific Road at St. Paul, Minn. Copies of this fine tourist manual will be furnished by mail on application as above, with six cents in stamps for postage.

FIVE MINUTE OBJECT SERMONS TO CHILDREN. Preached before the Sunday morning sermon. By Silvanus Stall, D. D. Funk & Wagnalls, New York. $1; pp. 256. For sale by American Tract Society, 735 Market street, San Francisco.

Few ministers have the gift of talking to children in a style to interest them. This volume furnishes suggestive object talks that will illustrate how they may be both interested and instructed. It contains 43 short talks rather than sermons, illustrating a large variety of valuable truths by means of natural objects. In this way they are impressed upon the minds of the young more permanently than by any other method.

Scribner's Magazine for June contains an article by John Heard, Jr., which for the first time in accessible form in English, tells the tragical story of "Maximilian and Mexico. Mr. Heard's narrative is enriched with a series of striking pictures by Marchetti and Gilbert Gaul.

Mrs. Frances Hodgson Burnett, with her wonderful power of depicting child life, and her sympathy with it in suffering as well as in pleasure, has written "The Story of a Beautiful Thing," in which she tells of the rise and growth of a touching London charity, officially known as "The Invalid Children's Aid Association."

Professor N. S. Shaler has entered upon a new field in his popular studies of nature, and begins in this number a group of articles on Domestic Animals, those animals which are nearest to man by use and association.

Whoever is curious to know why it is that few or no old men are found in the great Carnegie steel-mills at Homestead, will get his curiosity satisfied by reading a remarkably vivid and exact description of the strenuous life and work there which Mr. Hamlin Garland publishes in the June number of *McClure's Magazine*. Some no less vivid and telling illustrations accompany the article. In this same number of *McClure's* appears also, with illustrations that do it full justice, a wonderful short story by Kipling. In this number are portraits of Cardinal Gibbons, Lord Rosebery and Richard Harding Davis.

An attractive little book soon to be published by Macmillan & Co. is a collection of "Children's Singing Games" edited by Alice B. Gomme, and pictured in black and white by Winifred Smith. The games are carefully selected from the best and brightest versions with a view toward representing various types, and the traditional ways of playing them, together with the tunes to which they are sung, are also included. Brief notes touch on many points of antiquarian interest presented by these survivals of a past age and preserved, thanks to the imitative instinct and inveterate conservatism of childhood. The designs are characterized by humor and spirit and are full of decorative charm.

The June *St. Nicholas* has a frontispiece called "June Roses"—an engraving by Frank French, the artist engraver who designs and executes his dainty pictures entirely from the first sketch to completed block.

Although it is vacation, boys who wish a good "piece to speak" will do well to make a note of the opening poem in this number. It is called "The Saga of Olaf the Young," and tells how a little Norwegian saved his father's vessel from the enemy. It is bright and stirring.

There are two bright jingles—one about the boy who enjoyed the mumps, and the other about Professor Boskow's school with its funny pictures by A. B. Frost, the Admirable Crichton of illustration.

A "Japanese Wonder Story" called the "Discontented Stone-Cutter" is written by Lieutenant H. P. McIntosh and illustrated by Oliver Herford.

"The Rumpty Case," by Anna Fuller, the well-known author of "A Literary Courtship," tells how justice was done upon a domestic tyrant by the joint action of Providence and an honest farmer, after the forms of law had failed to reach the case.

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"Any person may become a member of the Order, whose purposes and aims are in accordance with its objects, and who holds herself or himself responsible to the King, our Lord and Saviour, Jesus Christ." Article III., Constitution.

Our business as Sons and Daughters of the King is to overcome evil. Darkness is to be expelled by light, and if we are sons and daughters of God, we are children of the Light. We bear a symbol with a Name inscribed upon it that ought to fire us with the noblest enthusiasm of which a human soul is capable. To be less than heroes is to be ignoble; what we say must become a reality to us—that our Founder died for us! The early church courted martyrdom because He died: "They counted not their own lives dear unto them." And shall we shrink back from the battle because it will cost us something? I appeal to our Daughters. Will you overcome the worldliness, the selfishness of your own heart and life, and then by word and act endeavor to overcome the evils in society around you? Will you by your example, help to make your brothers pure and noble? In that which you think is lawful, will you not, for fear some one should be made to stumble, follow the great Apostle's law of expediency—"If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend?" Spritualize and apply this law in every case of doubt. Let us never forget that our Christianity means more than self-culture—it means self-sacrifice.—MRS. BOTTOME.

"When you put on the cross let it mean to you that self must go under and Christ must be first."—*Selected.*

A Baby Beaver.

All kinds of animals do wonderful things without ever being taught. Each in its own line inherits an education—an education which, in common language, goes by the name of instinct.

A college professor in Maine tells how he convinced a friend who did not believe that beavers could build dams. He bought a baby beaver of a hunter, and sent it to his skeptical friend.

The creature became a great pet in the house, but showed no signs of wanting to build a dam, until one Monday morning a leaky pail full of water was put on the floor of the back kitchen. The beaver was there.

He was only a baby, to be sure; but the moment he saw the water oozing out of a crack in the pail, he scampered into the yard, brought in a chip, and began his dam.

His owner was called, and watched the little fellow, very much astonished at what he saw. He gave orders to have the pail left where it was, and the industrious beaver kept at his work four weeks, when he had built a solid dam all around.—*Woman's Journal.*

"Now good digestion wait on appetite, And health on both."

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To assure both the above ends, good, wholesome, palatable food is demanded. It is next to impossible to present a sufficient variety of appetizing bills of fare for our meals without a liberal allowance of pastry and other food in which shortening is required. How to make crisp, healthful, digestible pastry has puzzled the cooks. A difficulty in all good cooking in the past has been lard. Always fickle, never uniform, most unwholesome—lard has always been the bane of the cook and the obstacle to "good digestion."

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An engineer took a contract for the building of a bridge in a mountain district, and spent forty thousand dollars upon it. He had finished one of the arches all except the keystone, and when the hour came for the men to quit work he said to them: "I should like to have you work four or five hours beyond time tonight, for if I should leave that arch as it is, and the flood should come, all our work will be swept away." But the men said that the flood would not come, and, besides, they were not going to work over-time. But the flood did come before morning and swept that arch away. It was all right except the keystone; lacking the keystone, it lacked everything. Lacking one thing is a great lack, when that one thing is life itself. Let no evil spirit, my friend, cajole you into believing that you can bridge the river of judgment and enter Paradise without the keystone of the sacrifice of Christ.—*Rev. A. C. Dixon in St. Louis Presbyterian.*

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Continued from 9th Page.

loves to play." It is estimated that over a billion of men have been killed in war during the Christian ages alone. Here are to be found the tragedies and epics of our race. Hating and killing his fellow has been the first and highest art of mankind.

This awful, this hellish spirit and practice are allayed in Jesus Christ, who breaks down the middle wall of partition dividing man and his brother, and of these twain makes one new man, Eph. 2: 15. Thus the "inhumanity of man to man" was slain upon the cross, and the new law of love is in the place of the old suspicion and hatred. "He that loveth not, knoweth not God." 1 Jno. 4: 8. "If a man say he love God and hateth his brother, he is a liar," 1 Jno. 4: 20. So the apostle argues that the Corinthians were babes in Christ because there was division among them. Any man who quarrels or harbors ill feelings against a fellow creature is a babe in Christ if he is that.

Livingstone found among the South African tribes that the idea that impressed them most about Christian truth was that men should not learn war any more. Stanley tells that in the regions where Livingstone was known any white man was safe from molestation if he would fold his arms upon his breast and stand still. What a marvelous commentary upon the Gospel of Peace!

Even Europe is to-day feeling the stirrings of that day when the "war drum throbs no longer." A federation of all Anglo-Saxon peoples has already been suggested by prominent statesmen, and such a federation "could keep the peace" of the entire globe. Marshall McMahon, the great French general, declared in an interview some two years ago, that the United States would in a hundred years be powerful enough to dictate peace to the rest of mankind, and put an end forever to the profession of the soldier and general.

Within a few weeks the civilized world has noted the fraternal greetings and exchange of courtesies between the British and United States navies. Word comes also that the queen is likely to confer an honorable badge upon one of the United States officers who is a distinguished author of military matters. Thus straws are blowing by the wind of the future summer, when the Prince of Peace shall reign and none shall hurt in all God's holy mountain.

Peace with God, peace with conscience, peace with man. Down deep in the foundations of the kingdom of God these three are but one, the eternal harmony of the universe made possible by the sufferings of God's dear Son.

What Brings Peace.

A doctor who was visiting a Christian patient had himself long been anxious to feel that he was at peace with God. The Spirit had convinced him of his sin and need, and he longed to possess that peace which the world cannot give. On this occasion, addressing himself to the sick one, he said:

"I want you to tell me just what it is —this believing and getting happiness; faith in Jesus and all that sort of thing, which bring peace."

His patient replied:

"Doctor, I have felt that I could do nothing, I have put my case in your hands; I am trusting to you. That is exactly what every poor sinner must do in the Lord Jesus."

This reply greatly awakened the doctor's surprise, and a new light broke in upon his soul.

"Is that all?" he exclaimed; "simply trusting in the Lord Jesus! I see it, as I never did before. He has done the work. Yes, Jesus said on the cross, 'It is finished,' and 'Whosoever believeth in Him shall not perish, but have everlasting life.'"

From that sick bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the Lamb. —*Christian Worker.*

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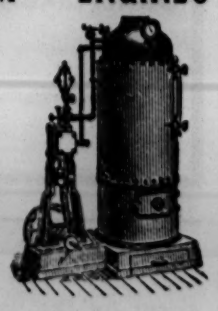

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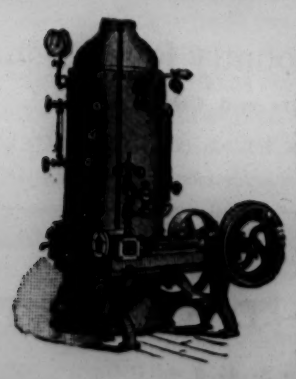

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PRESBYTERIAN GENERAL ASSEMBLY.

Continued from Tenth Page.

It was unanimously adopted. As to army chaplains it was advised that

The committee to visit all the Theological Seminaries is Rev. Drs. Wm. C. enough be employed to meet the needs of the whole army. Dr. Mutchmore was given authority to sell certain property in Philadelphia, of which he was trustee.

Dr. Gardner reported for the Judicial committee ruling out cases, dismissing appeals as not in order.

It was resolved to appoint a committee of three to report to the assembly whether the book of discipline should be amended so as to provide for the adjudication of grievances between judicatories. Dr. Howard Duffield rose to a question of privilege and read a note from Mrs. Kennedy, an heir of the Lennox estate, to the fact that she hoped the cause of Home and Foreign Missions would not suffer by any word or act of hers.

The following committee was appointed to visit Lane Seminary: Rev. Drs. A. A. E. Taylor, D. W. Cunningham, G. W. F. Birch, Elders Geo. E. Sterry and E. R. Perkins.

Young, C. T. Haley, A. G. Wilson, W. A. Bartlett, A. D. Baker, John Dixon, T. Ralston Smith, R. S. Holmes, Elders Thos. McDougal, S. A. Bonner, John J. McCook, David Wills, Geo. H. Sheilds, Charles Geddis and John Heebner.

Rev. Dr. S. A. Mutchmore was made second on the committee by a vote of the Assembly.

Dr. Rufus S. Green endorsed the resolutions in a short speech.

Dr. Purves read a supplemental report on Foreign Missions ruling out Dr. Kerr's request for the endorsement of the Board. Co-operation in the Foreign fields with churches of like faith with ourselves was endorsed.

Rev. Dr. Harley J. Steward read the report on temperance. The cause was receiving more attention than ever in the pulpits and Sabbath-schools. Thirteen millions of children are now receiving temperance instruction. Hygienic instruction on the subject in all schools was endorsed, and the fourth Sabbath of September was suggested as "Temperance Day." Political parties were advised that they could not expect the votes of good people unless they were sound on temperance.

"Two in the 'Other Half,'" by E. Ogden Hays, is a powerful and pathetic sketch of the lowest life in New York.

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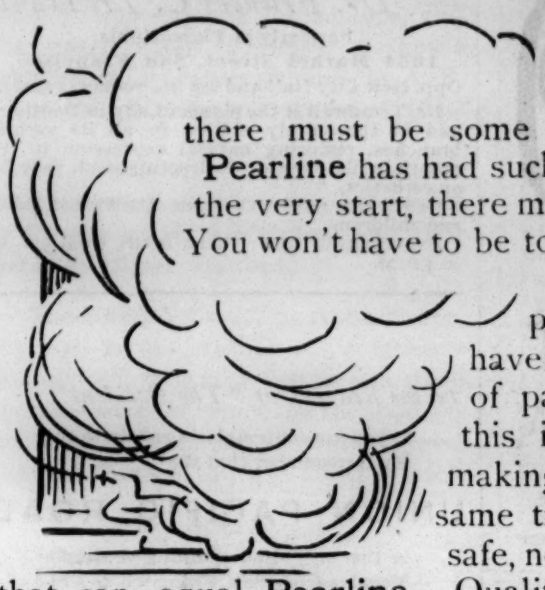

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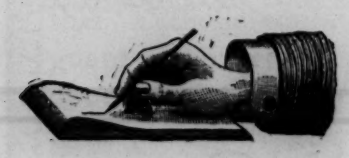

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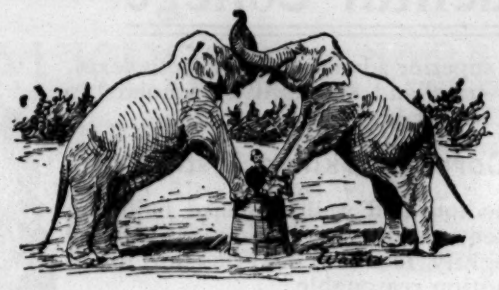

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